

THE ANSGAR LUTHERAN

Contented Christians

Lib

J. A. Davidson

Perhaps future historians of the Church will describe our times as the age of the contented Christians. The current revival of interest in the Church and in things spiritual seems to have engendered in modern church-people a mood of contentment that often verges on stagnation. Churches are crowded at services of worship. Names have been added to church membership at an almost unbelievable rate. Church buildings have been going up everywhere. Most church members have smiles on their faces these days. But I wonder if we have much right to be contented with things spiritual today. I wonder if growth in real faith, faith which transforms lives, is keeping pace with the tremendous developments in the institutional sides of Christianity. Is there not a danger in our concern for what John Wesley called "the circumstantial religion" we will neglect basic faith, which, after all, is the sole

justification for the "circumstantialists?"

Commitment, not contentment, is the door to living faith. But commitment, complete commitment, doesn't seem fashionable in Christian circles nowadays. We feel that a few little commitments are quite in order—but we shy away from complete commitment to God in that great adventure which is faith. We are all a bit like the two Scots sailors in a little story I heard some time ago. The two were in a shipwreck, and found themselves on a small raft without food and water. In this extremity old Mac got down on his knees, and in fear and fervour, made great promises to Almighty God about all that he would do if only God would see to his rescue. He renounced "whuskey." He forswore wild carousing. He promised that he would be faithful to his wife and gentler with his children. He vowed future diligence in attendance at the kirk. Suddenly

he was interrupted by a shout from his comrade: "Steady Mac! Don't commit yersel' too far! I think I see land!"

"Don't commit yersel' too far!" Don't stick your neck out! Don't risk making a fool of yourself! Don't get all hot and bothered over religion; Is not this a rather common attitude? Interested but not committed — does not that well sum up the approach to religion of many of us? We do like a free-and-easy faith, a faith which demands no great commitment, a faith which comforts but does not challenge, a faith which soothes but never upsets, a faith at which we don't have to work too hard.

A tragedy of modern Christianity is that we become so easily contented with a shallow faith. We like to think that faith is a ready-to-wear sort of thing, something we can get right off the rack. But faith isn't something firm and fixed, a bundle of neat answers to life's perplexities. Faith is a commitment of all that we have and all that we are, a great adventure of the soul; and its dynamic is in discontent, discontent with ourselves and with our world. As William Temple warned us, "Self-contentment is the death of vital religion." Contentment, contentment with our own spiritual condition and our world and contentment with our Church, can keep us from the great adventure of faith to which we are called by Almighty God.

—United Church Observer.

News and Notes

ELEVATOR FOR EBEN-EZER

Visitors to Eben-Ezer, Brush, Colorado, have often admired the tower with the winding stairs connecting the three floors of BETHESDA HOME, perhaps mostly as a historic relic from the old days, when stairs were the only means of communication in tall buildings. The tower looks picturesque with its Spanish or German castle architecture. And the stairs contained within the 8-9 feet wide thick-walled structure may have saved on space and even in those days served as a fire escape. But it always made a tough climb for the old folks.

Today the seventy aged people seeking a home of rest at Eben-Ezer are averagely ten years older—most of them need daily nursing care—some of them are bedfast—some who could eat with us in the dining room, which is in the basement floor, are afraid to negotiate the stairs—and for the same reason they are seldom seen in the sitting rooms or TV room.

For the Nursing Staff it means that, besides doing their nursing duties on the individual sick-rooms, they must give tray service to 35-40 people on 3 floors, three times a day, climbing stairs each time. Day and night they must answer call bells by climbing stairs.

Eben-Ezer is today a Nursing Home and licensed as such. It has established a reputation for good nursing in the state of Colorado. The fifty-odd people who have applied in vain for admission during the last six months (for lack of room) confirm that.

But a good nursing staff must not be over-worked by climbing stairs. And the aged and invalids should be given opportunity to move around and visit and use the sitting and dining rooms.

Members of the Board of Trustees at their annual meeting in October resolved to send out this appeal for help to meet the need of an elevator. After having inspected improvements and re-decorations in the Home they agreed with Dr. Albert James when he stated: **An Elevator Is a Must Here.**

An engineer who has installed many institutional elevators in these Western states inspected the building and

promised to replace the stairs with an elevator at a minimum price, between \$8,000 and \$10,000.

We want to thank those friends of Eben-Ezer who have already responded to our initial request and sent us the first few hundred dollars. But we have thousands of friends throughout the country. If **all of you will help us** in this urgent need we will soon have the elevator which will change the whole life here for our shut-ins.

Remember, Eben-Ezer belongs to your Church or (locally) our Community, and the ministry of mercy undertaken by our faithful fellow-workers is carried out on your behalf.

Kindly send your contributions marked: **Elevator Fund** directly to Eben-Ezer, Brush, Colorado.

Victor E. Bagger, Superintendent

Chicago, Ill. Atonement Lutheran Church, Emil A Pedersen, pastor, reports a baptized membership of 508. The income for 1955 was over \$33,000. Over \$7,000 of that amount went into the Building Fund.

Pastor Otto Nielsen who has joined the E.L.C. and accepted a call at Sioux Falls, S. Dak., writes that his address is now 1624 So. 4th Ave., Sioux Falls, S. Dak.

Cedar Falls, Iowa, Homer Larsen, pastor, Nazareth Lutheran Church reports a gain of 135 baptized members for 1955. Its baptized membership is now 983. At its recent annual meeting of the congregation it was decided to place \$5,000 on the budget for the salary of a home mission pastor, whenever the synod deems it advisable to start a new field. Congregational income the past year was \$27,878.28. The organizations' income is not included in this figure.

Chicago, Ill., Golgotha Lutheran Church, F. C. M. Hansen, pastor, has recently completed a building fund drive in which \$166,000.00 was pledged.

Pastor Alfred V. Andersen, Froid, Mont., has accepted a call to become visiting pastor at Trinity Lutheran

Church, Albert Lea, Minn. The Rev. Fred Jacobsen is pastor at Albert Lea.

Sioux City, Iowa, Our Savior's Lutheran Church, F. O. Lund, pastor, has purchased a house just south of the church to be used as a parish home. The price was \$16,000.00.

God Made Me Black

Addressing the annual council of the Protestant Episcopal diocese of Mississippi Negro College, President Milan Davi of Okolona College said: "If you hate me because I am ignorant I'll educate myself. If you hate me because I am dirty I'll clean myself. If you hate me because I am pagan I will become a Christian. But if you hate me because I am black I can only refer you to God, who made me black."

The Board of Foreign Missions

at Blair, Nebr., Feb. 14-15. Miss A. Elizabeth Jorgensen of Hussar, Alberta, Canada was accepted as a candidate for the Santal mission, provided the Evangelical Lutheran Church in Santalistan calls her. Ten men were considered for the Sudan field. Bethesda congregation took over \$1,200.00 for the salary of Rev. Morck in Colombia. A budget of \$745.00 for the foreign missions of the synod was adopted.

Still missing! 50 parochial reports and it is now a week past the deadline. But we cannot tabulate because we have nearly all in. Please, hurry.
P. C. Jensen

The Wisconsin W.M.S. will hold Southern Circuit meeting April 8 at St. Mary's Church, Kenosha, and Northern Circuit meeting April 15 at Poy Sippi.

There will be an afternoon and evening meeting with Rev. N. B. Hansen of Poy Sippi as guest speaker. His message is "The Urgency of Foreign Missions."

Mrs. Merrill Paulson, President of the Wisconsin District will also be present at both the Southern and Northern Circuit meetings.

All are welcome to attend the meetings.

Alice L. Klingberg

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JOHN M. JENSEN, Editor
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Editorials and Comments

HEADQUARTERS OF THE NEW CHURCH AND THE NAME

The opinion poll as to where the headquarters, was held March 1st. The Joint Union Committee meets at Chicago, Ill., March 12-13, when we shall hear the results of the poll.

We believe it was a good idea of the Committee to hold this poll. It has given the committee members time to think, and perhaps it can now be discussed more objectively. We have no idea at all as to the vote, but it is possible that the vote is not very decisive. There may be about the same number of votes for both cities, Chicago and Minneapolis.

Suppose that should be the case it seems to us that it would be possible to defer decision about headquarters a few years. We suggest that the president, secretary, and treasurer get office space at Chicago, when the new church starts to function. The other boards and divisions should be at Minneapolis and Columbus. Then after some years the whole problem will have crystallized and a decision can be made.

The two other big Lutheran churches have their headquarters in New York (U.L.C.A.) and St. Louis, (Mo. Synod). Either city, Chicago or Minneapolis, should be as good as St. Louis.

We have heard no criticism of the constitution, articles of union and by-laws of the new church so far except as to the name of the new church. Several have objected to the word, "American." They claim it is too nationalistic. They also claim it will not be a good name for the Canadians and furthermore it is not good for the foreign missionaries. These objections were discussed at the Joint Union Committee, and it was found that a name would not matter on the mission field, for a missionary cannot hide his nationality. As far as Canada is concerned it is believed that the Canadians will organize an independent Lutheran church in the not too distant future.

A good many letter writers in the Lutheran Standard and the American Lutheran Church write their objections to the name. Perhaps some of our readers would like to express themselves on the questions.

However, we may say that if the proposed name meets in for too much criticism we have a good name to suggest: The United Evangelical Lutheran Church. We think this is a very good name. It has the advantage that when the greater Lutheran union in America becomes a reality, it would be very suitable. We say this even though this is the name of our own little church today.

A LUTHERAN MINISTER IN THE SOUTH

Young Lutheran minister who has been a key figure in the Montgomery, Ala. bus boycott said he is "pleasantly surprised" at the number of white Southerners who have backed the Negro stand on the issue. The Rev. Robert S. Graetz, 27, addressed some 1,000

persons at Columbus, Ohio., at a rally sponsored by the National Association for the Advancement of Colored People to raise funds for the defense of Negroes arrested in connection with the boycott.

The clergyman said he has received almost 100 letters—most of them from whites—praising him for his stand since the boycott started Dec. 5. Cash contributions were sent with some letters, said Mr. Graetz, white leader of an all-Negro congregation which is a mission of the American Lutheran Church.

Mr. Graetz quoted from one letter he received from a couple in Atlanta, Ga. The writers said:

"Our family, although we are white people with a Southern heritage extending back a couple of centuries, has a belief in brotherhood which extends considerably farther back—two thousand years to the teachings of Christ."

So far, the boycott has been "98 to 99 per cent effective," Mr. Graetz said.

"All we want is what they have in other Southern towns like Mobile and Huntsville, Ala.—a policy of first come, first serve on the buses," he explained.

A type of segregation would still prevail, the pastor said, since whites and Negroes would choose seats in their own sections and move into the other area only after seats in their area had been filled.

It is time Protestant churches halted their flight "to the green pastures of Suburbia," rolled up their sleeves and fought out the problem of the inner city church, according to Dr. J. Lester Harnish of Los Angeles, Calif.

Dr. Harnish, pastor of the downtown Baptist Temple, announced to his congregation that the church would not "flee to the plush and prosperous outlying areas," but keep up the good fight from Los Angeles' Pershing Square.

"The Catholics are not running away," he said. "Their basic policy is to stay as long as there are people to go to Mass or children to go to school. I think we should stay, too."

His church, with 2,000 members, is one of the largest metropolitan Baptist churches of the area but its membership has been slowly declining in recent years.

Once one of the wealthiest of Protestant churches in this area, it owns the Philharmonic Auditorium building where services are conducted. It is the only sizeable downtown Los Angeles auditorium, and the stage regularly features top musicals and drama.

Protestants spent \$100,000,000 last year for foreign missions, but they neglect a real growing mission field at home—the heart of the cities," said Dr. Harnish.

"Modern roads and high speed public transportation make downtown churches as accessible as community churches.

"It is time we evangelical Protestants developed a high sense of mission, a true compassionate concern, rolled up our sleeves and tackled the messy problems of our big cities.

"Now is the time to call a halt in our flight to the green pastures of Suburbia."

WHY NOT CRITICIZE THE PASTOR

By a Pastor—Willard D. Crunkilton

Perhaps the critic with the gleam in his eye and the look of a hunter bearing down on his prey is really a friend in disguise.

An aggressive pastor ponders over how his program is being received. Is the new sermon series acceptable? Is he preaching over the heads of his people? Let him ask.

I think of one pastor who did not have to inquire. A sister said as she swept by him after the morning service, "This time you didn't preach over my head."

Reconsidering later in the week, she approached him a bit uncomfortably. "I hope I didn't offend with what I said last Sunday?" she asked.

"Oh, no," he replied. "But now I will tell you what I hardly felt like saying on Sunday morning. If I'm over your head, sister, raise your head!"

Blessed is the minister who can take and can profit from criticism. The man who is unwilling to make himself subject to counsel will go on making old mistakes, perpetuating queer mannerisms and misconceptions we need not record here, blind to all opinions but his own.

Let me say at once that this is not intended to give aid or comfort to the self-appointed connoisseur of the clergy who sniffs trouble a mile off and begins to wiggle with anticipation at the very thought. Those who are worthy to criticize, least enjoy it. (The sentence is equally true if the comma is placed after "least.")

For some, on the other hand, who may be thinking of the injunction to "Touch not mine anointed, and do my prophets no harm," let me say that this does not apply if the criticism is given to help and not to hinder. Often the Lord's anointed serve better for a gracious, discerning word in season. And the pastor's desire for such help is another evidence that he is indeed God's anointed.

I believe the pastor can profit greatly from legitimate, helpful criticism. I do not mean, of course, mere fault-finding. The time-honored practice in some homes, for example, of regularly having roast preacher for Sunday dinner has turned many a child against minister, church and God. There is a time and place for such discussion, no doubt, but it is not Sunday noon around the table.

I am thinking instead of criticism in its proper sense—of counsel based on the ability to discern and distinguish. Such ability is not to be valued lightly.

In our church there worships a lady with a ready ear for the wrong word. Not a split infinitive does she miss—nor does she miss me at the close of service. Our discriminating sister offers the kindest correction, and any pastor should prize such an ally.

This kind of criticism not only senses that something is wrong, but knows where the trouble lies. Many, I fear, have the first qualification but are groping for the second. I do not defend that which merely belittles, but that which builds up and strengthens.

The wise minister will expect criticism and expect to profit from it. This is true, first, because he is sure to find differences of opinion. As the executive committee files into the study for the monthly meeting, twelve good men and true, they have not come to soothe or comfort another or the pastor—they have come to make a practical approach to church problems.

In our own executive committee we have an understanding that every man is to declare himself if he differs from the prevailing trend of thought. The atmosphere is a healthy one when a man knows he is welcome to express himself even though he may stand alone. Explosions are stored up when men's opinions are muffled. And most of us can remember decisions when the man who stood alone was shown to be right.

The mere fact that a man may not agree with the pastor's method or suggestion does not mean he opposes his spiritual leader. Particular knowledge of the local church, or perhaps a different background, is a foundation for friendly disagreement here. God has gifted our officers, too, with insight and wisdom. All the prudence is not in the ministry!

The wise minister will also expect criticism because of his position of leadership. In my own denomination, responsibility is delegated to the executive committee, of which the pastor is the chairman. When all goes well the committee members share the credit. If clouds should gather over a favorite project, the more discerning will still acknowledge joint responsibility.

As a rule, however, when matters move along happily the pastor is given more commendation than is his due, and when trouble darkens the church horizon, he is blamed for more than his share. Nonetheless the conscientious minister will not let fear of criticism deter him from his duty. And the wise congregation will realize that their pastor will do his best work only when he has the confidence and support of his people.

There are certain thorny problems which are in the particular province of the minister. For example, should those who do not attend the services hold church office? Certainly not; and it falls to the pastor (in my denomination) as chairman of the nominating committee to see that they are not returned to office. But his committee must stand with him in such an issue. One pastor faced this, and, by wise leadership and a diplomatic spirit, led the committee to name sound, spiritual nominees. The members of this committee became fearful, called another meeting, and reversed themselves. Small wonder that the pastor shortly after left the church; and no wonder his successor has gone, too.

Again, what shall we say of those who are impaired

(Continued on page 13)

Church News from here and there

Church Conference Hears Work on 65 Retirement Age

Compulsory retirement of workers 65 was attacked as an "unsound notion" at the national charities conference of the Evangelical Lutheran Church at Minneapolis, Minn.

The Rev. John M. Mason, assistant executive secretary of the ELC's charities department, said a person should continue to work and to live a useful life as long as health permits.

Mr. Mason traced the origin of "the magic figure of 65" to the German Chancellor Bismarck, who advocated a pension at that age in "opportunistic" politics to gain popular support.

The ELC official claimed that compulsory retirement at 65 often faces an individual with "a disaster which robs his confidence in himself, his family and life itself."

Mandatory retirement at this age should not be permitted to become a threat to the security, happiness and peace of mind which is "the rightful possession of all people of every age," he said.

For an older person, "chores are a joy, and work is better than medication," he added, explaining that man is not made to sit still, to do nothing or merely to exist.

Mr. Mason said the responsibilities of the church in serving aging people are to provide activity, a feeling of usefulness, work, recreation and interest in the program of the church and the community.

He reported that the ELC has spent \$4,500,000 during the past ten years in constructing homes for the aged. Additional facilities valued at \$100,000 are now being built, he said.

The Rev. Paul A. Qualben, M.D., chief psychiatrist at New York City's Bellevue hospital, said that the problem of some 23 million handicapped persons in the nation is taking on ever-increasing proportions.

Congressmen Urged Good Friday Made National Legal Holiday

Washington, D. C.—An appeal that Good Friday be designated a national legal holiday was made before a House judiciary subcommittee here by Rep. Clement J. Zablocki (D-Wis.) and William T. Granahan (D-Pa.). They are sponsoring legislation to accomplish this purpose.

Rep. Zablocki urged that the United

States follow the lead of 80 foreign countries and territories that he said made Good Friday a legal holiday.

He said these are not all predominantly Roman Catholic but include Protestant nations such as Denmark, Finland and New Zealand, and countries such as Greece where the Eastern Orthodox Churches are in the majority.

The Wisconsin lawmaker also said that Good Friday is observed as a legal holiday in Arkansas, California, Connecticut, Delaware, Florida, Illinois, Indiana, Louisiana, Maryland, Minnesota, New Jersey, North Dakota, Pennsylvania and Tennessee, as well as in the U. S. territories of Hawaii, Puerto Rico, the Virgin Islands, and the Canal Zone.

He said that the legal observance of Good Friday by local ordinance has proved successful in his home city of Milwaukee where it has had strong public support.

Proposes Ten Commandments Be Taught in Schools

New York—Joseph B. Cavallaro, chairman of the Board of Higher Education of the City of New York, proposed here that teaching of the Ten Commandments be made mandatory in public schools.

He said such study would help to counteract a growing "disregard for moral and spiritual values" that constitutes "the nation's most serious problem."

Mr. Cavallaro spoke at the annual Communion breakfast of the Edison Anchor Club following a corporate Mass at St. Patrick's Cathedral.

Too many public school teachers "adopt a neutral attitude" on questions of right and wrong, he said, and "insist that moral and spiritual values should not intrude upon the minds of the pupils." Others even seem to consider such values "dangerous," he added.

Urges Salary Increases For Church Workers

Salaries comparable to those paid workers in similar work were urged at Minneapolis today for persons employed by church agencies.

Making this plea was the Rev. Paul A. Boe of Des Moines, Iowa, executive director of the Lutheran Welfare Society of Iowa.

Speaking to the 27th national charities conference of The Evangelical Lutheran Church, Mr. Boe explained that traditionally the Church has expected its people "to work long and hard for low salaries," noting that many times this was "the only way the Church's work could be done."

However, he continued, today's staff requirements and job descriptions have become more exacting, so that staff members have more and more come to see themselves as professional people—social workers, pastors, nurses and others.

"We are living in a society of high salaries," Mr. Boe declared, "and it behooves the agencies of the Church to consider the people from whom it requires its work."

Gallup Poll of Church Attendance in Denmark

The Danish Gallup Institute has made a poll of church attendance in Denmark from which it appears that only 3% of the population go to church every Sunday, whereas 21% listen to the service over the wireless every Sunday. 15% go to church now and then, and 27% hear the radio service now and then. Christmas Eve, which is the largest church festival, about 80% of the population gather either in the churches or around their wireless sets for the services, but here too the development in recent years has been in favour of the wireless, so that just as many people sit around the wireless that evening as are gathered in the churches.

Danish Church Delegation Reports on Soviet Church

On its return the Danish church delegation that visited the Soviet Union last month at the invitation of the synod of the Russian Orthodox Church has reported its impressions of Soviet church life in lectures and articles.

The very first evening the leader of the delegation Bishop H. Fuglsang-Damgaard, D. D., Copenhagen, was interviewed on the radio, and here he told of the crowded churches the delegation had seen time after time and of the living faith of the simple Russian people. Of the relation between the State and the Russian Orthodox Church the Bishop said that in the fields where co-operation had been established this functioned satisfactorily. "During our visit we found confirmation of Dostojefski's words that 'the Russian people carry God in their hearts,'"

said the Bishop, and he ended by stating that in his opinion the Russian Church had a great future before it.

The publication of a number of articles in various papers by members of the delegation gave rise to a lively discussion on the timeliness of such a visit by a delegation and of a number of points in the description of the situation of the Christian Church in the Soviet Union.

Besides visiting Moscow, Kiev, and Leningrad the delegation also went to Riga as guests of the Orthodox and Lutheran Churches, and here it had the opportunity of meeting some 25 students attending a short theological course which the Lutheran Church had just been given permission to establish. Since the War there has been no possibility of having regular courses for training pastors.

Organized Laymen's Visits in Copenhagen

A Copenhagen church, the Absalon Church has begun to organize laymen's visits patterned on German and American experiments. Lay members

of the congregation pay visits to homes in the parish giving invitations to attend services in the church and speaking with people about their attitude towards the Church and Christianity. The new initiative has been well received, and other congregations in Copenhagen are at present discussing the possibility of a similar effort.

325 Lutheran Scouts Earn Award for Church Activity

Minneapolis, Minn.—The Pro Deo et Patria Award of the Lutheran Church was conferred on 325 Scouts or Explorers during the recent observance of Scout Week, it was announced here by the National Lutheran Committee on Scouting.

Recipients of the honor were members of church troops in 188 communities, 35 states and represented eight church bodies, according to the report of the Rev. Gordon C. Bergin, chairman of the awards committee.

By synodical affiliation, the award winners included 129 Scouts from the United Lutheran Church in America

and 49 each from the Lutheran Church—Missouri Synod and Augustana Lutheran Church.

Also, 44 each from the American Lutheran Church and Evangelical Lutheran Church, five from the United Evangelical Lutheran Church, three from the Suomi Synod and one from the Lutheran Free Church, while 10 was non-synodical.

The American Federation of Lutheran Brotherhoods, which sponsors the National Lutheran Committee on Scouting, established the Pro Deo et Patria Award in 1943. It consists of a citation and medal granted by participating church bodies to Lutheran boys who are members of a registered Scout unit in recognition of "whole hearted participation in total program of the Church."

In the past twelve years, 15,806 applications have been received, 2,275 awards have been granted, 1,100 in the ULCA, 670 in the ELC, 548 in the Augustana, 369 in the Missouri Synod, 367 in the ALC, 20 in the LFC, 18 in the UELC, seven in the Suomi Synod, two in the AELC and one in the Wisconsin Synod, while six were non-synodical.

THE LIVING WORD

By Luther A. Weigle

When "comprehend" means "overcome"

The word "comprehend" comes from a Latin verb which means to seize or grasp. The primary reference of the Latin *comprehendere* was to the physical laying hold of something; but it readily acquired a secondary meaning, and was applied to the intellectual grasp or understanding of a matter. In the sixteenth century the English word "comprehend" was employed in both the physical and the intellectual senses, as was also the related word "apprehend." Today the physical sense of "comprehend" is obsolete, while "apprehend" retains both senses.

For this reason the translation of John 1:5 in the King James Version has now become misleading: "The light shineth in darkness; and the darkness comprehended it not." That seems to the reader of today to be a statement concerning the stupidity of those who were in the dark, and their lack of understanding. The translation by the American Standard Version is better—"the darkness apprehended it not"—but it is still open to the same misunderstanding.

The best translation is that which was given in the marginal note of the

American Standard Version, and has now been adopted by the Revised Standard Version: "the darkness has not overcome it." The opening sentences of John's Gospel concerning the Word in whom is life and who is the light of men do not close with the anticlimactic idea that it is all very puzzling, but with the triumphant assertion that the light dispels the darkness, and that the darkness can not overcome the light. Here is the present rendering of the first five verses of the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

Other modern translations have "did not master it" (Moffatt); "has never put it out" (Goodspeed, Phillips); "has never overpowered it" (Weymouth, Twentieth Century, Williams); "overcame it not" (Torrey); "did not conquer it" (Rieu).

CHURCHMAN SCORES FOLKS WHO "GIVE GOD A TIP"

GIVING GOD A "TIP"—and that isn't even 10 per cent—is a plausible practice among many Christians, according to Dr. Henry Smith Leiper of New York, executive secretary of the Mission Council of the Congregational Christian Church.

"According to their own income reports to the government," he says, "Christians give to the churches about 2 per cent of their incomes, and no one has been known to minimize what he can charge off as a tax-deductible gift."

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a novel by Jean Z. Owen

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Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

from the All-Africa Lutheran Conference

There are approximately one million Lutherans in Africa.

The number of Lutheran missionary groups, European and American, working in Africa is twenty-four.

The Berlin Missionary Society was the first to enter the field; the date, 1824; the place, South Africa.

Many groups came much later, so that the average length of service of the twenty-four groups is fifty-nine years. The African Lutheran constituency is the largest membership in younger Lutheran churches in the world, (chiefly India) and South-east Asia (chiefly the island of Sumatra) being regarded as separate divisions.

Africa's million Lutherans are scattered over fifteen separate countries, four of which have a minimum of only 200,000 each.

There is no comparable Lutheran group of one million people which speaks so many different languages. The number of languages in which the Lutheran catechism is being taught in Africa is estimated as at least fifty.

Tanganyika alone Lutheran work is conducted in more than a dozen languages.

On a general mixture of figures, we can say that before one African Lutheran meets another, he must enter 150 non-Lutherans and while doing so he meets, thank God, about nineteen other Christians. In Tanganyika there are more Lutherans than Protestants of any other one denomination. In some neighboring countries there are less than 500 Lutherans.

Tanganyika is the scene of very hearty co-operation between more Lutheran missionary groups of Europe and America than work together in any other field in the world.

More than thirteen Lutheran churches and mission societies contribute personnel and means for the Lutheran co-operation in Tanganyika.

More than 5,000 people attended the opening festival service of the All-Africa Lutheran Conference in Marion Sunday, November 13, 1955. Officially representing the million Lutherans of the African continent were 150 delegates, mostly from nine African countries and a few in addition from Europe and America. This conference was the first Africa-wide gathering held in Africa.

A South African Zulu Synod president declared that the church must speak against cleavage among races and further stated that the main task of the church is training leaders.

An African chief asserted that the African Christians still need a great deal of help from their friends in the United States and Europe. The Chief's wife also spoke and stated the case of polygamy, saying that as this old custom is discontinued, a more widespread education for women should be instituted so as to make them capable of learning to help themselves by way of occupation.

One leaves such a conference with some rather definite impressions: (1) The African Church leaders are aware of the immensity of the task that confronts the church. There are great opportunities and grave dangers. (2) The African Church leaders acknowledge that establishing the church and carrying the Gospel to all in Africa is their responsibility and they are willing to accept that responsibility, but they want guidance, help, and encouragement from the missions which represent the church back home. (3) The major problems of the church are similar all over Africa, although the circumstances may be different.

Some of these major problems are: (a) The need for better trained church leadership and the need for the missions to establish institutions in Africa where that leadership can be trained and, for the present, necessity for sending some of the leaders to Europe or America where such training is available now. (b) The need for more consecrated evangelistic effort on the part of both clergy and laity. Africa is changing. All kinds of ideologies and false hopes are being held out to the people. If the Gospel is not established in their hearts now the opportunity may be lost.

The question of the indigenous church was often discussed and the general impression seemed to be that the time was not yet ripe for the missions to turn over all leadership and responsibility, but church and mission should work together in each case until a mutual agreement can be made and the church take over as it is able.

Already much has been done in organizing the church separately from the mission and giving responsibility to the churches, but the degrees of autonomy are as many as there are missions. One has the feeling that there is much to be done before the African Lutheran Church will emerge completely autonomous, but whatever is to be done must be done quickly.

—From "The Foreign Missionary"

A Short Story

THE MURDERERS

By Doris Jensen

Barabbas paced back and forth across the dark, musty cell. Occasionally he kicked violently through the straw that covered the floor.

Dysmas paid no attention to the pacing. He sat quietly in one corner with his eyes shut.

"Barabbas, my friend," Gestas said with mock affection, "your pacing stirs the vermin from their nests. Must you kick through their poor straw houses with such vigor?" Gestas smoothed the edges of the robe he sat upon to separate himself from the filth beneath him. He leaned back against the cold stone wall and watched Barabbas with a hard smile on his face.

"Really, Barabbas," he continued, "don't you think you ought to save your strength? The cross is heavy and the hill far off. Or do you have hopes your Zealot friends will snatch you from the Roman guards at the last minute?" Gestas laughed harshly as he watched Barabbas with small cruel eyes.

"Close your mouth, Gestas, before I cheat the Romans and execute you now with my own hands," Barabbas said hotly. He took a menacing step toward Gestas, clenching his fists.

Gestas smiled more broadly, "Ah, Barabbas, you are truly sensitive tonight about your friends, the Zealots. I only meant to make conversation to help the time along." Gestas assumed an injured air.

Barabbas no longer listened. He walked restlessly to the cell door. "If we had only let that one last caravan go through. We'd already taken more than enough from the others." He beat his fist against the heavy door. "But how was I to know the Romans had it so well guarded!" he finished bitterly.

There was a silence in which Dysmas finally opened his eyes and studied his two companions. Both were dark and powerfully built, and both, he knew were born fighters. He remembered their actions in skirmishes with Roman patrols and caravan guards, how their animal grace allowed them to jump and step to the right place at the right time.

He remembered too, how at the end of the skirmishes, Barabbas and the others would gather around the little fire in the Zealot's cave and fight the battle again in words, throwing in comments on a startled look on the face of a dying Roman, run through with the sword. "That's one less Roman to fight," someone would say and then raucous laughter would echo through the dark recesses of the cave.

Dysmas could never really laugh with them, or add to the spice of the stories with comments of his own. Each dying face he saw haunted him. He never forgot them, and sometimes at night, he would think he saw his own dead face. But it wasn't a startled look he saw

there in the dark. On the face he saw, it was all a look of great pain and weariness. Dysmas sighed.

"Dysmas is with us again," Gestas said with a broad smile, "How do your feelings run tonight, Dysmas?"

Dysmas looked at Gestas' artificial smile, and the dislike welling up inside him. Gestas fought for Zealots because he loved to kill and he loved the excitement of the battle. Gestas believed in nothing. He would just as readily have joined the Roman army, done his fighting for them, if they would have had him. Or if nothing else, he would have gone forth alone to kill and steal.

"Well, what do you have to say, Dysmas?" Gestas persisted.

"What is there to say?" Dysmas replied quietly, "The Roman courts are just—we were found guilty of being murderers and thieves, and so we are—and so we are condemned."

"But I am also an insurrectionist," Barabbas said with pride in the title. "My followers are strong and brave and if it had not been daylight," Barabbas continued in a boast, "they never would have taken me."

"But we gave them a good fight, eh, Barabbas," Gestas reminisced, gloating. "I know of three Romans that will not rise again."

Barabbas paced again. "To be taken and sentenced now," he said bitterly, "when our numbers are growing every day. Why now?" He kicked the straw and raised the ancient dust into the air. He slid down next to Dysmas and covered his head with his large, rough hair.

"I could have trained an army and driven the Romans out. I could have freed Israel and raised it into a great nation again." He finished with the rough edge of an appointment in his voice and then sat quietly.

"You dream dreams, Barabbas. As for me—I have no regrets over the past. I like good wine, fine cloth and beautiful women, and I had them," Gestas shrugged. "I do think it a pity that I am cut down in my prime, but then," he sighed, "I gambled, and lost—and I am a good loser." Gestas stretched out on his back and lowered his head on his folded arms. The three sat quietly.

Gestas could hardly keep from laughing out loud at his cell mates. "How Barabbas struts," he thought. "How he dreams of his importance and the power he would have had, the fool. Let him—It's his last night. And Dysmas," he continued, "That insignificant fool Dysmas—I could spit on him. Didn't he know how I despised his fear in battle and his sorrowful, stupid face? Gestas felt a surge of power his secret gave him.

"But I'll be free," he thought, wanting to yell at them and see their envious faces. "It is the custom,"

ght, "to free one for the people at the Passover—the guard—hadn't the guard told him, Gestas, that could be he?"

Oh," Gestas continued, "the guard was very sly, he 't say my name—just a kind of riddle not the high—nor the least,' but Barabbas is the leader and Dys— is nothing, so it is I." Gestas basked in the luxury his thought.

Dysmas watched the light flicker through the barred ing in the door and play on the stone wall as the ts in the corridor burned out one by one. The patch ight sky that showed through the small window growing light and the stars shone palely.

Dysmas got up and stood in the middle of the floor. gazed up at the fading stars.

hear the sounds of the passover crowds," he said, to himself. "I wish I could go back and be in my er's house again to celebrate."

Barabbas looked up then and out of the little win- . "Our house was full of gentleness and love," he quietly. "My father was a Rabbi, and how we look- forward to the trip to Jerusalem each year," Barab- shook his head slowly, remembering. "How we d to go, but how we hated to see the Roman soldiers ne streets of Jerusalem. And still my father taught ility in the synagogue. Humility—" he said deri- ly, "when what we needed was courage to stand up fight. When I could stand his meekness no longer, ft. What good would humility do—could it free us a Roman chains?" Zeal blazed in Barabbas' eyes.

Your fiery words overwhelm me, Barabbas," said as with heavy sarcasm. "Perhaps you should loose talents on the Romans later on in the morning. might talk yourself off the cross." He laughed an laugh.

Look to yourself, Gestas, lest you be the one to beg way off the cross." Barabbas rejoined, his brows in anger.

Don't wait for it," Gestas said, airily, scratching him-

There was silence again except for occasional shifting ne straw and sudden scratching. Barabbas sat down nst the wall.

Dysmas still stood looking at the patch of sky in the ow.

The last morning of my life," he thought, "my life d with blood and fear—always fear." Dysmas ight back to his childhood. "Where did I go wrong?" asked himself. He remembered his parents—good ents who loved him and gave him all the advantages could. He'd had the opportunities other boys had. remembered that once in awhile he had gone to the ket to play instead of to school and that he'd stolen t with the street urchins and had found a certain tement in it. And how, in spite of punishments, he'd ost completely quit school and spent his time roam- with a street gang. "I drifted away," he thought in surprise, "I drifted farther and farther until I dn't come back again, even when I wanted to." He

continued thinking. "I always blamed someone else for what I did—my parents were too old—my teachers too strict—the Romans unfair—always someone else to blame—not me. And now the punishment I've always feared." He tried to control a shudder.

Muffled shouts and murmurings disturbed the three men each in his own world. They looked toward the door.

"What do you think it is?" Barabbas asked.

"Something is happening outside the palace." Gestas said straining to hear.

"Perhaps the Passover crowd is unruly." Dysmas offered.

"You're probably right," Barabbas said settling back. Shortly the noise subsided.

"One can always say this about the Romans," Gestas said with a sly look at Barabbas, "they know how to keep order."

Barabbas scowled at him, wordless.

The three grew quiet again and a guard looking in, thought they slept.

The sky was gray when the din started again louder and stronger than before. Two guards clanked down the stone corridors and stopped at the cell door.

"Barabbas," one said, and the door was opened.

Barabbas paled at the sound of his name. In panic he wondered if someone had changed the time of his execution. He walked out the door and it was locked behind him.

"Goodbye, dear Barabbas," Gestas called in a mock- ing voice.

Dysmas lowered his head into his hands.

All the way along the cold halls, Barabbas had a feel- ing of faintness and nausea. He hardly noticed where he was when he was shoved toward another prisoner who stood with his hands tied behind Him.

He found that he was on the governor's porch, and a crowd was standing in the streets staring curiously at him and at the other man. The crowd was mostly rab- ble from the streets of Jerusalem with some temple priests scattered through here and there. He even recog- nized some faces and they grinned broadly at him.

Pilate spoke, "According to your custom, whom do you want me to release for you, Barabbas or Jesus who is called Christ?" The rabble screamed for Barabbas and yelled, "Crucify Jesus."

During the shouting Barabbas stood completely amazed at what was taking place. He turned to look at Jesus about whom he had heard. "He doesn't look like a man who is humble or meek by necessity," Barabbas thought curiously. "He is well built and strong in the shoulders." The yelling crowd took his attention again. "'Crucify Jesus,' 'release Barabbas,' what is this, how can this good fortune really be true?" Barabbas dared not let himself think too long about the meaning of it, for fear it could not be.

Barabbas was aware that Jesus stood straight and with dignity.

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Penitential Psalms

By Robert N. Hansen

PSALM 51

(Read the psalm through first)

If one were to compile a list of twelve outstanding chapters in the Old Testament, surely, this 51st Psalm would be among those chosen. As we study this psalm and the background against which it was written, we come away convinced more than ever that the Bible is a book "up-to-date", "down to earth", and very frank. It does not attempt to hide or "gloss over" a known sin. It is impossible to read this psalm without reaching the conclusion that the writer knew sin at first hand. At the beginning of the psalm, in the Hebrew text, we are told that this was composed by David just after the stark reality of his hideous sin with Bathsheba dawned on him. (2 Samuel 11 and 12). The agony of mind accompanying this revelation is well described in these lines.

This psalm almost seems to divide itself into parts: Invocation (vv. 1-2). Here is a desperate cry for mercy. It is impossible to render into English the full meaning of the initial lines of the psalm. When a young camel is weaned and taken away for the purpose of training, its mother is for a while in a state of frenzy; she refuses food and tries to loosen her bonds. In order to describe her bereavement, the Arabs use among others a verb which is related to this Hebrew word for "to have mercy", or "to yearn longingly for." This gives some idea of the powerful undertones conveyed in this cry to the Lord for mercy. The writer is defenseless before his God. He is like a beaten, exhausted, guilty wandering child, but he knows that someone is waiting for him. He cries, "Have mercy upon me, O God!" He throws himself with utter humility and with complete confidence before God. He is aware of his own guilty condition, not simply because of his realization of guilt, but also because he knows what kind of God he is facing. Not the man who is lost, but the man who is about to be saved, can understand that he is a sinner.

Observe again (as in Psalm 32) the three synonyms which are used in quick succession in order to describe his condition. First, it is "transgression," trespassing in forbidden fields; then it is "iniquity," the inward warp or twisting of our outlook, which, if unchecked, will gradually dull the conscience; and finally it is "sin", which, in Hebrew as well as in Greek, is the missing of the mark, the falling short of the goal. Sin is rebellion against acknowledged law and rightful authority.

Note also the three synonymous terms in which the

appeal for pardon is phrased: "Blot out",—erase, perhaps words on a manuscript, the record of my past, the account of my deeds; then, "wash me thoroughly", which (as Alexander Maclaren writes) can imply "Wash me, beat me, tread me down, hammer me with mallets, dash me against stones, do anything with me if only these foul stains are melted from the texture of my soul;" and finally, "cleanse me,"—which can come only from God.

Confession (vv. 3-6): In these verses David sees the black picture of his sins. He visualizes the divine holiness of God and his own condition in much the same spirit as Simon Peter when he fell down at Jesus' feet and cried out: "Depart from me; for I am a sinful man, O Lord!" (Luke 5:8). David's sense of sin arose out of his sense of God. Many of us are reluctant to share such an experience because in all likelihood, we have never met God "face to face" to that extent.

David had sinned against God as well as against Uriah and Bathsheba; for, all obligations to men have their foundations in God's law,—therefore, all sin against God's law is included and hidden in the one fact of sin against God. This fact kept staring David "squarely in the eye." More than ever before, he realizes his inclination to sin, which began from the moment of his conception. He does not imply in verse 5 that, "My birth was a crime and my conception impure." Rather, he acknowledges his connection with the whole human race. "In a state of guilt was my mother when she conceived me, and thus was I born a sinner." It is the character of God as holiness that sends us to our knees (Luke 5:26) as it is the character of God as love which gives us the hope of forgiveness, and leads us to arise and go to our Father and say, "Father, I have sinned."

The Supplication (vv. 7-12) constitutes the central turning point of the psalm. We may note the various aspects of its statements:

- (a) Forgiveness means purification (or rather "cleansing" from sinning").
- (b) Forgiveness means also joy, but this kind of joy is obtained at a heavy price.
- (c) Sin is a persistent reality from which God is begged to hide His face.
- (d) A totally new creation is what is needed. An unclean heart may never become clean, but a new heart may be given in the place of the old one (Ezek. 11:19; Gal. 6:15; John 3:3).
- (e) To fall again would mean once more to be separated: hence the prayer for the continuous presence of God.
- (f) The final request asks for the joy of present salvation, plus a transformation of the will,—a will that will not yield to temptation.

Repentance is not mere patchwork of our own, a little mending here and a little there; it is a thoroughgoing movement from sin toward God,— "God working in

ill and to do His good pleasure.”
e Dedication (vv. 13-17) bursts forth with the de-
to tell his experience to other sinners. He becomes an
angelist.” As revealed in our New Testament, a new
ure in Christ becomes a missionary. The news of
s forgiveness must be given to other sinners like
elf. The praise of God will forever be on his lips.
all of this is to come “from the heart.” It is to be
sincerely, for “God looks upon the heart.” Anyone
merely goes through the forms of religion is mock-
God and fooling only himself. In our own day,
g people are tempted to look upon their confirma-
promises as merely something “to go through.”
er — may this never be so for you!
here is general agreement by both Jewish and
stian scholars that vv. 18 and 19 were added later
someone other than David, — perhaps by someone
admired the sacrificial ceremonies.)

From Our Treasurer

Synodical Luther League Receipts to February 15, 1956	
Atlantic District	\$ 00.00
Canada District	582.54
Wisconsin District	4.50
Minnesota District	706.28
Nebraska District	253.50
North Dakota District	558.08
South Dakota-Montana District	184.75
Michigan District	153.10
Ontario Canada District	225.36
Wisconsin District	435.00
Church Office, Resalable Material	35.74
Convention Receipts and Miscellaneous	1,423.78
TOTAL RECEIPTS	\$4,562.63

Please Note: The above are the receipts from the
various districts of the Synodical Luther League as of
February 15, 1956. Will the district treasurers as well
as those local leagues who have not forwarded their
reports to the district treasurers, please remember that
the fiscal year ends March 31, 1956. Our budget calls for
a quota of three dollars per league member.
—Stan Hansen, Trinity Seminary, Treasurer.

Northfield's Youth Sunday

Members of St. Peter's Luther League, Northfield,
Minnesota, led the worship service on Youth Sunday,
January 26, using the L. L. Theme: “Ambassadors For
Christ.” JoAnn Peterson and Gary Ramsay, two of the
leaders, delivered the sermonettes both at St. Peter's
and Immanuel Lutheran at Hazelwood. Other leaguers
participated in the service by reading scripture and
leading in prayers. An offering was received for the
Mission Projects.

People and Places

WISCONSIN'S WINTER RETREAT:

About 65 leaguers enjoyed a weekend of fellowship
and winter fun at the Wisconsin District Luther League
Retreat at Lake Lucerne, February 10-12.

Following a morning of Bible study and group dis-
cussion, the leaguers spent the afternoon tobogganning,
skating, and skiing. After more skating in the evening,
the group gathered for a final snack and devotions be-
fore going to bed.

Preparing food for the hungry crew were Mrs. Sally
Christensen (Racine), Mrs. Elsie Nipko (Poy Sippi),
and Mrs. Marie Peterson, Mrs. Zonia Paulsen, and Mrs.
Ida May Knutson (all of Waupaca).

Other adults attending the Retreat were Pastors Ray-
mond Paulsen (Waupaca), Sidney Jorgensen (Camp
Douglas), the discussion leader, Roy Mumm (Washing-
ton Island), LeRoy Andersen (Pewaukee), and Robert
Hansen (Oregon), and Mr. Knutson (Waupaca), the dean
of men.

FOOD FOR THOUGHT

The following are pithy sayings of Olfert Ricard
culled from his writings by Svend Rehling, and
translated by Einar Romer, pastor at Avoca, Iowa.
Olfert Ricard was the father of the modern
Y.M.C.A. of Denmark and a noted pastor in Co-
penhagen. The deep impression that he made on
his own generation stands out as a shining example
of beautiful and attractive Christian manhood.

How well the Bible knows man! This Bible that
I read has read the pages of the most secret
record of my innermost heart, and it knows me
through and through. This fact awakens our deep-
est confidence in the Bible.

The mere fact that something hurts does not
make it evil.

As we are, so we pray; and as we pray, so do we
receive.

Living more deeply in the Bible, especially in
the Psalms of the Old Testament, will enrich our
prayer life and help us in times of special trials
when our prayers are lacking words.

Doubt usually does not arise from theoretical
difficulties, but rather from the disappointments of
practical life.

BY THE FIRESIDE

GOLGOTHA

What laws, my blessed Saviour, hast
Thou broken

That so severe a sentence should be
spoken?

How hast Thou 'gainst Thy Father's
will contended,

In what offended?

With scourges, blows and spitting they
reviled Thee;

They crowned Thy brow with thorns,
while King they styled Thee,

When faint with pains Thy tortured
body suffered,

Then gall they offered.

Say wherefore thus by woes wast Thou
surrounded?

Ah, Lord, for my transgressions Thou
wast wounded:

God took the guilt from me, who
should have paid it;

On Thee He laid it.

—Johann Hermann

THE PERUVIAN INDIAN

One night in a mountain town in Peru an Indian came into the Gospel meeting and sat down in the front seat. After the meeting he came forward and asked for one of the little books that he saw on the table, and took away with him a Gospel of Mark. That night in his poor hut he read the wonderful story right through, and when he came to the end and read of the sufferings and death of the Son of God his heart melted and tears streamed down his dark face. On Sunday, he came again to the meeting, and before long he gave himself completely to the Lord Jesus Christ.

In the same Gospel he read the words of the great commission, "Go ye into all the world and preach the Gospel to every creature." He obeyed the command, and became a faithful witness for Christ, talking to all and sundry about his new-found Saviour. So convincing was his message and so clear his testimony that many of his Indian neighbours were won for Christ, so that the Sunday morning congregation in his village quickly grew to some 200 souls.

More than that, he read in the Bible how the tithes were to be brought to the Lord, and at his suggestion the people each brought one of their sheep to form "The Lord's Flock." The sheep are looked after by the members of the church in turn; every year the lambs come and the flock increases; every year they are sheared and the wool put into bales and sold; and the money is used to send out preachers to carry the Good

News still farther afield.

And it all began with a little booklet called "The Gospel according to St. Mark."

—From the "New Zealand Outlook"

RULE IN OUR HEARTS

Eternal Ruler of the ceaseless round
Of circling planets singing on their
way;

Guide of the nations from the night
profound

Into the glory of the perfect day;

Rule in our hearts that we may ever
be

Guide and strengthened and upheld
by Thee.

We are of Thee, the children of Thy
love,

The brothers of Thy well-beloved Son
Descend, O Holy Spirit, like a dove,

Into our hearts that we may be as one;
As one with Thee, to whom we ever
tend

As one with Him; our Brother and our
Friend.

—J. W. Chadwick.

GOD AND MAN

I am the harp

On which God plays,

Making music

In prayer and praise.

God is the wind,

And I the tree;

I bend the way

He blows on me.

God is the flame,

As tinder I

Catch fire each time

He passes by.

God is the Bread

Of Life and Truth,

On him I feed

My hungry youth.

Come, all the earth,

Come sit, come sup!

God is the Wine

And I'm his cup.

—Johnstone G. Patrick.

THE CLINCHER

Not long ago the Peerless Weighing and Vending Machine Corporation, whose scales dispense the date, your weight and character for a penny, advertised for a sales executive to head its staff. One applicant stated in his letter: "I am clever, intelligent, diplomatic, tactful, loyal, enterprising, persevering, resourceful, trustworthy and ambitious." He clinched the job by attaching 10 Peerless cards attesting to these virtues as his evidence.

—This Week.

A Michigan automobile dealer placed the following advertisement in his local newspaper: "We're ready to trade. Bring your wife and title to your present car!"

Patient: "I suppose the operation will be dangerous, Doctor?"

Doctor: "Nonsense—you could buy a dangerous operation for \$400."

MEET MR. AVERAGE CITIZEN

Would you recognize anyone from this description?

A friendly easy-going man found the score in any parish on a Sunday morning who has not been to church and does not mean to go.

He is, he says, as good a Christian as most of those who do go to church and a lot better than some. His wife goes to church and his children attend Sunday school.

Years ago he sang in the choir in the old parish church at home, and often crosses his mind that he must take to churchgoing again, only so how he never seems to get there.

No prizes are offered for a correct solution.

THINK

By Mrs. M. P. Bollesen

Think how Jesus had to suffer,
For your sin, as well as mine;
Think of Him as He was praying
"Father, not my will, but Thine,"

Think of Him, as He was standing,
In that cruel judgment hall;
Where they scourged Him, and then
crowned Him,
Patiently He suffered all.

Then they took Him up to Calvary
Where they nailed Him to the tree
Think that all He there did suffer
Was for you, and also me.

Think that those who here do stand
Him,
And refuse His love so free,
Will the day when Christ returns
Hear these words, "depart from me."

Think that all who will accept Him
As their Savior from all sin,
Will the day when Christ returns
Hear these words, "Come, enter in."

"Enter in, enjoy the blessings
I've prepared for all the blest."
Then forever we'll be with Him
And enjoy eternal rest.

WHY NOT CRITICIZE THE PASTOR

(Continued from page 4)

th or disqualified by age? Shall they continue to office when they are no longer able to serve? Sure-
not; but who will take hold of this knotty and peren-
problem? And who is to initiate discipline? This is
forgotten theme but a much-needed one today. In such
the pastor bears a special responsibility, and the
ers should be quick to follow his leadership.

oo often those least qualified are the first to offer
icism. Others capable of more balanced judgment
tate. What, then, are the marks of the person best
ified to speak concerning a brother's ministry?

uch a person will be as ready to receive correction
to give it. He will be glad to discover now and then,
east, that he was mistaken, and thank God that his
or was correct.

ne one who dares to reprove will also have the fore-
t to talk things over in privacy. If he has not yet
med that criticism is best offered quietly and alone,
is not ready for such an undertaking.

ere is such a thing also as petty, useless faultfind-
I think of the young pastor in California who was
g his grocery-buying after dark because his people
e taking undue interest in what he purchased. One
however, the grocer told a church officer that the
or had bought ice cream the night before.

understand you bought a quart of ice cream the
r night," the officer charged when next they met.
ourageously the young man confessed that he had,
ourse, to which the saint replied, "A pint would
e been enough!" and then stamped off.

think, too, of the pastor who had moved to a new
rch. Each morning for six months a member called
ularly at ten o'clock to ask, "Is your wife up yet this
ning?" It looks from here as though she was entitled
a decisive answer about the third morning in re-
ase to this kind of useless—and harmful—criticism.
ne preacher is not so low that he is fair game for
ry dyspeptic soul on the sidelines; neither is he so

high that he cannot be reached by discerning comment.
The pastor is not a tin god to be worshiped nor a plastic
idol to be feared. He is a man of God doing his best for
God.

Congregations and ministers alike need to realize this.
Why is it that in home and office, factory and farm, we
can deal frankly with issues, but so often within the
church circle we suddenly fold up? The same open-
heartedness practiced by men in daily commerce is an
example to be adopted in church relations. A few man-
ly words will save, not sever, a friendship.

As one who has been on both the giving and receiving
ends of criticism, I am convinced that anything can be
said that needs to be if it is offered in the right spirit.
A calm voice, an attitude that loses nothing of its firm-
ness by its friendliness, a willingness to listen to the
whole story—these are the ingredients of a happy cli-
max.

Frank discussion will usually produce further infor-
mation, and this will generally reduce the inflammation.
Indeed, forthright, warmhearted criticism makes closer
friends. What man has not felt drawn a wee bit nearer
to a brother who volunteered a fitting word of guidance
in a crucial hour?

Sometimes we pastors take ourselves too seriously.
There was the young man so new in the ministry the ink
was scarcely dry on his degree, who felt he must have
an answer for every question brought to him. Accord-
ingly he would put on a knowing look and bravely at-
tempt a reply. His good wife laughed him back to nor-
malcy as she (privately) called him, Encyclopedia Pre-
tendicus.

As I conclude this article I know that my own mem-
bers will read it; my officers will read it at least twice.
They know their pastor is not perfect, and they will con-
tinue to aid me by their criticisms. They are helping me
to learn these lessons, and we are growing closer to-
gether as we continue to forge these principles on the
anvil of Christian experience.

—Moody Monthly.

ATTA BOY, JOHNNY!

other thought the organist was
lkey. Daughter said the soprano
off key. Father complained the
on was too long. Little Johnny,
ng no complaint, merely remark-
"I thought you got all you could
ect for a dime."

GUYER AND HANSEN

LOANS

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ACKNOWLEDGEMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Foreign
Total Synodical Budget \$275,202.00.								
Previously acknowledged	163330.37	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	641.00
Lynwood, Calif., St. Paul's Luth. Church	1200.00	16148.47	50287.62	14561.04	38046.60	5806.76	1191.75	372.00
Eugene, Ore., Bethesda Sunday School	100.00		600.00	100.00	200.00			
Fresno, Calif., Grace Guild in memory of Mrs. R. Pederson	2.50	100.00			2.50			
Okla., Nebr., and Calif., Wilber Peterson and family in memory of brother and uncle, Pastor James C. Peterson, Salt Lake City	15.00						15.00	
Salt Lake City, Utah, Mrs. Sina Peterson in memory of her beloved husband, Pastor James C. Peterson	20.00						20.00	
West Branch, Ia., friends in memory of Mrs. Christina Paulsen*	13.00							
West Branch, Ia., friends in memory of Carl Jensen for Elk Horn Home**	27.00	27.00						
West Branch, Ia., Elk Horn friends in memory of Carl Jensen***	43.50							
Kenosha, Wis., St. Mary's Ev. Luth. Church	450.00		200.00	25.00	100.00		25.00	
San Diego, Calif., Anna C. Andersen \$5 in memory of H. P. Sorensen and \$5 in memory of Rev. James C. Peterson	10.00		5.00				5.00	
Plainview, Nebr., Bethany Luth. Church, February offerings	41.40		21.40	20.00				
Geneva, Minn., Community Luth. Church in memory of Mrs. Mette K. Hamerholt, from friends	33.50				33.50			
Fremont, Nebr., Mr. and Mrs. Axel Mortensen in memory of Rev. James C. Peterson	5.00						5.00	
Oregon, Wis., St. John's Luth. Church	128.40		42.80		42.80			
Washington Island, Wis., Trinity Luth. S. S., a mission offering	14.00				10.00	4.00		
TOTAL	165433.67	16275.47	51156.82	14706.04	38435.40	5810.76	1261.75	377.00

* West Branch, Ia., in memory of Mrs. Christina Paulsen. The words Mr. and Mrs. are omitted to save space. Alfred Pedersen, Pedersen, Geo. Jensen, Wilmer Jensen, Mrs. Agnes Jensen, Mrs. Esther Wiesan, Mrs. Lissa Sondegard, Mrs. Carrie Morrison each \$1, Pedersen \$5. Total \$13.00 for the Pension Fund.

** West Branch, Ia., in memory of Carl Jensen. The words Mr. and Mrs. are omitted to save space. Alfred Pedersen, Mrs. Lissa Pedersen, Wayne Kline, Mrs. Carrie Morrison, Einer Larsen each \$2, Wilfred Jensen \$1, Geo. Jensen \$1, Mrs. Ebba Christensen \$5, W. Jensen, Warren Jensen, Mrs. Esther Wiesman and Paul, Bernard Aldeiman \$10. Total \$27.00 for the Elk Horn Children's Home.

*** West Branch, Ia., in memory of Carl Jensen from Elk Horn friends. The words Mr. and Mrs. are omitted to save space: Alfred Christensen, Rex Burd, Peter Wiuff, Swend Pedersen, Mrs. Esther Just, Sidney Christensen, Arnold Anderson, Wm. Esbeck, Jens Carl Martin Nelson, Hans Julesgaard, Dale and Glenn Julesgaard, Elmer Christensen, Marcus Ranaldi, Clara and Edna Aagaard, Nels Leo Krageluvell, Geo. Petersen, Clara and Anna Frederiksen, Andrew Petersen, Chris Rasmussen, Darrell Frederiksen, Kenneth Larsen, J. P. Jorgensen, Toby Henningsen, M. J. Madsen, Meta Martensen, John Sorensen, Mrs. Hanna Friis, Metha Larsen, Raymond Olsen, Jacobsen, Bertha Anderson, Ludwig Larsen, Ivan Hansen, Hans Weddum, Jes and Anna Lang, Alvina and Chris Lang, Helene and Lang, Marie Jorgensen, Louise Christensen, Mrs. Martha Peitersen, Hans Peitersen, Annabel Hall (Kimballton) \$43.50 for the Pension Fund.

SPECIAL MISSIONS

	Total Received	Foreign Missions (Where Most Needed)	South America Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action
Budgets:								
Previously acknowledged	53267.02	743.80	16000.00	20227.00	10000.00	15000.00		43399.00
Lynwood, Calif., St. Paul's Luth. Church for Rev. Paul C. Johnsen, Japan, for March and April	600.00		10566.87	16458.25	10071.86	14326.15	463.24	523.87
Eugene, Ore., Bethesda S. S.	100.00			600.00	25.00	25.00		
Fresno, Calif., Grace Luth. Church	41.00							41.00
Pasadena, Calif., Bethany Luth. S. S.	30.00					30.00		
Pasadena, Calif., Bethany Luth. S. S., for Dr. Winther's Bible School, as he sees fit	30.00			30.00				
Chicago, Ill., Atonement Luth. Ladies Aid for a theological student	100.00			100.00				
Kenosha, Wis., St. Mary's Ev. Luth. Church: \$25 for Helen Danielson's salary and \$75 for Helen M. Jacobsen's salary	100.00		25.00			75.00		
Geneva, Minn., Community Luth. Church for the New Hospital in Nigeria, Africa	100.00					100.00		
Northfield, Minn., St. Peter's Ladies Aid in memory of Mrs. Marion C. Hanson	3.00		3.00					
TOTAL	54371.02	743.80	10644.87	17213.25	10096.86	14531.15	463.24	564.87

Received with thanks.

Blair, Nebr., Febr. 29, 1956.

H. J. Hansen, T

BOOK REVIEWS

Sixty-two Sermons: William Jay, Co-operative Reprint Library, Grand Rapids, Michigan: Baker Book House, 1955. 454 pages. Price, \$3.75.

This volume brings to the reader sixty-two of the choicest sermons of William Jay, 1769-1853, who served for sixty-three years as pastor of the Argyle independent Chapel at Bath. The sermons were originally published in 1879 under the title of **Sunday Evening Sermons and Thursday Evening Lectures** by R. D. Dickenson, London.

The value of the reprint of a work long out of publication should not be minimized. From the historical aspect

of such a work there is much to learn about the style and manner of preaching in a by-gone age. Aside from this fact, however, there is much in a volume of this sort which can be of value to the serious homilete when properly applied to the life and thinking of today.

In his sermons William Jay preaches from both Old and New Testament texts. There is a wealth of illustrative material taken from Scripture itself. One does not find the trite and sentimental illustration in this volume. Nor does the author seem to have had access to "quickie" sermon books which are much in circulation today. The sermons represent expository preaching at its best.

Although each text may be but a

single scripture verse the old preacher expounds them in their context and draws from the whole of Scripture to set them forth.

This is good, sound preaching. Christ Centered, and brought to readers in a language masterfully clothed in beauty and simplicity.

These Also Suffer

By William Gouloozee, Baker Book House, 86 pages, \$1.75.

In this little book of 10 chapters the author has shown by citing the experiences of living personalities that all things work together for good to them that love God. A number of different people go through the furnace of suffering and come out with their faith strengthened. J.

THE MURDERERS

(Continued from page 9)

He looks like a man one could follow," he wondered, "Why did he choose to teach the foolishness of humility. He could have led an army—if he'd had the right ideas." Pilate was dissatisfied with the answer from the crowd. Once more he asked. "Which of the two do you want me to release for you?"

The crowd cried, "Barabbas."

Then what shall I do with Jesus who is called Christ?" Pilate asked.

"Let him be crucified," the crowd cried.

"Why, what evil has he done?" Pilate persisted, "I will scourge him and release him."

"If you release him you are no friend of Caesar's," a man shrilled above the noise.

"He has made himself a king," came another.

"We have no king but Caesar," the crowd yelled at Pilate.

Pilate saw their fanatic hatred turn toward him, and he feared a riot or worse—perhaps even the loss of his troublesome, but necessary position for himself. "They want the Galilean's life—nothing else will appease them," he thought.

Pilate, tired and defeated, walked to the basin of water and reluctantly, almost foolishly, began to wash his hands.

"I am innocent of this man's blood," he said with a feeling of shame unfamiliar to him, "See to it yourselves." Then turning from Jesus, with sagging shoulders, he said to the guards, "Release Barabbas."

Barabbas looked at Jesus then, and saw that He stood calmly and His eyes were steady. There were lines of sorrow in the sensitive face, but Barabbas thought

there was a flicker of a smile in the deep-set dark eyes of the man.

Barabbas turned and walked out into the crowd, and his bright dreams rose up before him again.

The governor's soldiers took Jesus into the praetorium where the battalion was gathered and Barabbas' guards went back to check the cells.

"Sure hate to miss out on the sport," the taller guard said.

"I do too," replied the other, "This Jesus is supposed to perform miracles, I'd like to see one."

Dysmas and Gestas heard the guards coming.

"What of Barabbas?" Dysmas asked.

"Barabbas is free," the tall guard said. "This Jesus, the Galilean, is going to die on the cross."

Gestas' face convulsed with jealous rage.

"Barabbas is free," he screamed into the corridor.

He reached his arms through the bars trying to grab the guard. "You devil—you liar—you said it would be me."

The guard laughed heartily, "Oh, Gestas," he said between laughs, "you make excellent sport. Truly, you make much better sport than I thought you would."

He walked away laughing and with the other guard, headed for the praetorium, and shortly two laughter echoes back.

Gestas shook like one palsied and sank down on the straw. "I've been a fool," he thought, "a fool."

Gestas looked over at the other man "If Dysmas looks at me with pity, I'll—"

But Dysmas was looking down the hall watching the last fagot sputter out. Then all was quiet except for the noise of jeering and mocking laughter that came to Dysmas in the cold gray dawn.

WORDLESS WITNESSING IN COLOMBIA

"Pastor, may I come to see you tonight—with my wife?"

"Of course; I am your friend and you may have full confidence in me."

"Pastor, I want to tell you why I am here tonight. I have been observing my boss at the garage where I work as a mechanic. He's different from the rest of us, doesn't form the kind of friendships that lead only to teasing, doesn't get into arguments nor use bad language. I told my wife, 'I'll bet that man is an evangelical.' One day I asked him if he knew if there was an evangelical church in town. My suspicions that he is an evangelical were right, and he told me how to find you. Now see, I have a problem..."

Belva Nerlien

A Lutheran pastor from a neighboring town entered a barber shop in Colombia's capital one day. Once seated in the barber chair, to his surprise he found himself holding a copy of the Bible laid in full view on the stand over the mirror. He wisely refrained from comment in his first to observe the owner of the Book. When the

other barbers and their clients began telling unsavory jokes, he showed not the slightest amusement nor even interest. Later the pastor learned to his great joy that the barber was confirmed as a member of our church on the following Sunday. An ex-bullfighter, this man has a ringing oral testimony of the radical change that Christ has wrought in his life.

Belva Nerlien

EIGHT MILLION CHRISTIANS

Christians in India now number 8,166,255 out of a total population of 361,934,581, according to figures published by the National Christian Council in Nagpur.

The greatest concentration of Christians is in the southern states of Travancore-Cochin, where there are 2,968,030. The state's population is 9,280,425.

India's largest non-Catholic churches, the directory showed, are the Orthodox Syrian Church of Malabar reporting 350,000 communicants, and the Church of South India with 331,372.

—The Lutheran Companion

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COMMUNION ANNOUNCEMENT



"As often as ye eat this bread
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death till he come."—I Cor. 11:26

I intend to partake of Holy Communion on

..... (D)

Name

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—Confirmation Folder, No. 10E6238
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